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The Dialogue between Yama and Yami—Chamupati.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

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INTERPRETATIONS OF THE VEDAS AND THE BIBLE

(By Mr. Romesh Chandra Banerjee, M. A.)

Western scholars have laid the Hindu under a deep debt of gratitude by assisting in the preservation and circulation of the Vedas, the supreme scriptures of Aryan religion. The labourious scrutiny with which European Sanskritists have compared the various available recensions of great Sanskrit works is undoubtedly commendable. But notwithstanding all these merits, they labour under one great fault *viz.* that they have as yet failed to penetrate beyond the mist of superstition and prejudice which encase the current commentaries of the Vedas. And in this matter, modern Hindus are, at least, partially responsible for the errors of European scholars, in as much as the former, by their conduct and practices lead, not unnaturally, the western observers to think that the current superstitions, polytheism, the inhumanities of the caste "sytem" (in which by the bye, there is very little of "system"), worship of stones and trees and snakes and Muslim graves, were all,

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at least in their origin, sanctioned by the Vedas, the fountain head of Hindu scriptures.

I do not claim to be a scholar. I will only examine here the position taken up by European scholars and their Indian followers in regard to the interpretations of Vedas, from the commonsense point of view, and along with it compare the same European scholars' attitude towards the interpretations of the Bible, the scripture of the Europeans' religion.

It is a well-known fact that passages culled from books within several centuries back in languages which are utterly unfamiliar to us, are liable to various interpretations. Words of current living languages undergo such surprising changes in their meanings, and that so very quickly that it requires but ordinary commonsense to realise that words and sentences written *one or two thousand years ago* may not convey exactly the same sense which people attribute to them *one or two milleniums after*, according to the current connotation of words. If this be a fact, how careful should we be when interpreting passages of the Vedas, the age of which has not yet been even approximately fixed!

Not that European scholars always neglect to be vigilant in this matter. Recent workers in the field of Sanskrit learning have attempted so far as lay in their power, to get at the true meaning of Vedic *mantras*. Here again, the current Hindu religion with its millions of votaries, supported by the crooked but powerful intellect of the defenders of *status quo* in religion exercise a great influence on the minds of European savants. The result of all this is this that they cannot in the majority of cases but accept Sayana and Mahidhara as the greatest commentators of the Vedas.

But consistently with their attitude to the Bible they should not do so. It is admitted on all hands that both the Old and the New Testaments are worthy of great reverence

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in the eyes of Christians. Learned Christian divines have published carefully edited volumes, on this subject giving ample commentaries on all important passages and words of the Bible. My attempt here will be to show how interpretations have varied with the advance of age, and how learned European scholars have not scrupled to accept the latest and most reasonable expositions rejecting older ones, which had been held to be unalterable for centuries. Christian European savants who ave hwritten volume after volume on the polytheism of the Vedas have not the least hesitation in accepting the latest interpretation of the Bible whereas the same Christian scholar will stick to the twelve century old Sayana (although the latter appears to be extremely irrational) and reject the most rational interpretation of Bhagwan Dayananda. Of the Indian savants who are very rational and discerning in other matters, but in the matter of the Vedas, consider it a mark of great scholarship to follow the path trodden by the European, the less said the better,

To come, however, to the Bible. I will quote below a few illustrations from *Ecclesiastes*, a book of the Holy Bible, to show how interpretation of innumerable passages of this book has undergone change and give along with them, the latest interpretations which are acceptable to educated Christians. The quotations are all from *Ecclesiastes* (edited by Dr. Plumptre) of the *Cambridge Bible for Schools and Colleges* series (1907).

On the name of the book—"Its very title has received some dozen discordant interpretations. The dates assigned to its authorship by competent experts range over very nearly a thousand years, from B. C. 990 to A. D. 10. Not less has been the divergence of opinion as to its structure and its aims. It has heen regarded as a formal treatise, or a collection of unconnected thoughts and maxims.....or as a dialogue." (p. 7).

On interpretations :—

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Text—"*All the rivers run into the sea, yet the sea is not full.*"

Old interpretations—(*a*) All wisdom is in the heart of man and the heart is not full, or (*b*) The whole law goes into the heart and the heart is not satisfied, or (*c*) All people will join themselves to Israel and yet the number of Israel will still grow, or (*d*) All Israelites go on their yearly pilgrimage to Jerusalem and yet the temple is never crowded or (*e*) All riches flow into the kingdom of Edom (*i. e.* Rome), but in the days of the Messiah they shall be brought back (p. 76).

Modern—"The words express the wonders of the earliest observers of the phenomena of nature: as they observed, the poet described." (p. 106).

Text—"There is one alone, and there is not a second, yea, he has neither child or brother."

Old Interpretations—(*a*) He who is alone is God, the ever-blessed one. (*b*) orHe is Abraham who had no son or brother or wife when he was thrown into Namrud's furnace (*c*) or He who is alone is the tribe of Levi, who found no end of all his labour in erecting the Tabernacle, or (*d*) that which is alone is the evil lust which leads a man to sin and breaks the ties of kindred or (*e*) the words describe Gebini Ben Charson who was his mother's only son and was blind and could not see his wealth and had no end of trouble with it." (p. 77).

Modern—"The gaze of seeker now falls on another picture. That which strikes him as another example of vanity of human efforts is the frequent loneliness of the worshipper of wealth. He is one, and he has no companion, no partner or friend" etc. (p. 161).

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Text—"Give a portion to seven and also to eight."

Old interpretations—(*a*) refers to the laws of the Sabbath on the seventh day of the week and of circumscision on the eighth day after birth or (*b*) to Moses as in the seventh generation from Abraham and Joshua as representing the eight or (*c*) to the ceremonial precept of Lev. XII, 1—3; or (*d*) to the seven days of the Feast of Tabernacle and the closing festival of the eighth day" (p. 78).

Modern—"We find in it the counsel to give freely as opportunities present themselves" (p. 205).

Text—"In the morning sow thy seed and in the evening withhold not thine hand."

Old interpretation—"Marry in thy youth and beget children and if thy wife dies marry again in thine age and beget more children" (p. 78).

Modern—"He (man) is to sow the seed of good and kindly deeds, and wait for the harvest, the prospect of which is hidden from him." This, according to the Editor is "the truest and *most satisfying interpretation*." (p. 207).

I need not multiply instances. Those who desire to seek more specimens of Biblical enigmas may consult the book in question. What I wish to point out here is that, had Dr. Plumptre, for example, been editing a volume of Vedic *mantras*, he would not probably be a seeker of the "*most satisfying interpretation*" of the said *mantras*, but would carefully and deliberately stick to mediæval interpretations, written by persons who are as worthy of admiration as the Jewish interpreters who thought that the last quoted passage of the *Book of Ecclesiastes* means—"men are to seek sensual pleasures not in the morning of their youth only, but in the eventide of age, not to be afraid

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of begetting children in or out of wedlock, in any period of their life." (p. 207).

Take again the song of Solomon. To a layman who reads this piece without consulting any Christian commentary, it is nothing but a passionate love of song. Yet the editors of the Variorum Bible (Drs. Cheyne and Driver) have put in notes at the head of every chapter to indicate the spiritual significance of the passages of what apparently is only an amorous poem. What can be the meaning of such passages to a layman :—

"Let him kiss me with the kisses of his mouth," "By night on my bed I sought him whom my soul loveth," "Behold thou art fair; my love, behold thou art fair, thou hast dove's eyes.....thy hair is like a flock of goats..... thy teeth are like a flock of sheep.....thy lips are like a thread of scarlet.....thy two breasts are like two young roes that are twins....." etc. etc. The Christian editor says that these passages are to be taken allegorically and they mean things like these—"The Church's love unto Christ" "Christ setteth forth the graces of the Church. He showeth his love to her" etc. etc. Even laying aside the question of the propriety or otherwise of embedding spiritual instructions in what apparently are long voluptuous poems, I am ready to accept the spiritual interpretations like the above. But, if it is right and proper for educated Christians to reject older, degrading, and less rational interpretations of the Bible and accept modern ones as "most satisfying interpretations," why should it not be right and proper for me, the modern educated Hindu, to do the same in the case of the Vedas ?

The most elevating, rational and "most satisfying interpretations' of the Vedas as yet made are those of Bhagwan Dayananda. Yet, his interpretation has not yet found a place in books on history of Sanskrit literature written by eminent Christians. The reason evidently is that Swamiji's interpretations do not, according to these writers, conform to

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the so-called traditional commentaries. But very eminent Christian Scholars have thought it a virtue to set aside the raditional older and degrading interpretations, because they are not "satisfying" to the modern cultured minds. Why this disparity, pray, in your attitude to the Bible on one hand and the Vedas on the other. Is there any strong motive behind this consciously assumed bias against the Vedas ?

Whatever may be the academic reasons for or against the interpretation of Vedas by Swami Dayananda, to me, a humble and fallen descendant of the great Aryas of old, there are very strong practical reasons in favour of its acceptance. By the general concensus of civilized races, monotheism is more elevating than polytheism or whatever name you may give to the practice of offering flowers and food and clothes and money to human-like or other images or trees or stones or meditating on the form or attributes of the latter. Bhagwan Dayananda has conclusively proved that the Vedic mantras teach a monotheism. Every intelligent Indian now understands that the practice of condemning a man merely on account of his birth and insulting and ill-treating him and denying him the elementary rights of social life is unjust, and that in fact, what is erroneously called the present *caste system* is really a confusion of things. Dayananda has shown that those who are for equality of men in religion can take their stand on the Holy Vedas. Similarly most people will agree that widow-marriage is justifiable under certain circumstances at least, that infant marriage is injurious to social well-being, that an ancient culture like the Aryan culture cannot be kept alive if there be no true regard for the past and if the inheritors of culture and civilization are not solidly united in the task of defending it. All these objects desired by the patriotic and intelligent Hindus are achieved by accepting the teachings of Swami

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Dayananda. I will not hesitate in accepting that meaning which elevates my soul, which gives me a living faith which will enable me to be strong and fortify me against internal and external enemies, which will teach me to love my fallen and dying co-religionists and bind us all into a solid fraternity.

And since almost every Sanskrit passage, like passages in any other classical language, is actually capable of more renderings than one according to the derivative and other meanings of words, and since it is considered even now (not to speak of olden times) that the greater the number of expositions a man can put on a certain text or word, the higher is his mark of scholarship, why should we stick to those commentaries of our supreme *shastras*, which support superstitions and such corrupt social and religious ceremonies which separate brother from brother, degrade the mind, bring about useless waste of money and render us an easy prey to foreign proselytisation, and reject that exposition of the *shastras* which makes us better in every way ?

The modern educated Hindu who has not studied the Vedas laments that he has no creed, and that his religion gives him no strong bond of fraternity like that of Islam. His laments are useless and unnecessary. Let him come to the Vedas with Swami Dayananda as the guide, he will have a burning creed and an indissoluble bond of union with his co-religionists, without which, by the way, no *sangathan* can be perfect. The modern Hindu wants to preach his religion to Non-Hindus. What will he preach. ? The worship of images and the wonderful "scientific" merits of the caste system ? Then he will get no hearing in the civilized world. In fact, his true religion does not sanction the worship of image and the present caste system.

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If he wants to preach with any success, he must preach monotheism and religious equality of all classes of his co-religionists. And, honestly he cannot preach one thing in England or America to make himself famous and follow the rather current religion on coming home (as was and is being done by some). A definite creed to stand upon, a strong bond of unity and fraternity within his community, a living faith in One God, and an abhorrence and avoidance of all such customs and practices as regards the mind or the body—these are things which are urgently necessary for the preservation of the life of the dying Hindu. And these he can have in his own Scripture—the *Vedas*. The Christian Vedic scholars cannot reasonably hinder him from getting these things from the Vedas consistently with their own position in regard to the Holy Bible.

The above, I believe, ought to convince those European scholars and their Hindu disciples who reject Swami Dayananda's interpretation of the Vedas as "new," for after all we cannot, with the utmost exertion of our physical powers enter into the minds of the Vedic Rishis. We must interpret their mind, through their recorded words. And there are as many strong and weighty reasons as possible to believe that the religion explained by Swami Dayananda is the religion of the ancient Rishis. Of this, however, I will let more competent persons speak.

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MANORAMA.

OR

THE NEW WOMAN REDEEMED.

(By "Kaushala").

CHAPTER XXII.

THE SEED OF THE FUTURE.

Years have passed over, but my faith hath not failed me.

W. Morris.

Rai Bahadur Anand Swarup and Hari Deva were seated in the Rai Bahadur's *sanctum sanctorum* and conversing earnestly. Manorama entered with noiseless steps but was observed by her father who greeted her affectionately, 'My dearest love! Hari and I are engaged in maturing plans for the future of the Arya Samaj—a church which I have learnt to love with an intensity of passion of which I did not think myself capable."

"May I, father dear, be a patient listener."

"Why only a patient listener Manorama"! said Hari, 'you are going to be the wife of one of the leaders of the Arya Samaj in the making and are the darling daughter of the newest and yet the most respected leader of the Vedic *Church*. It is perfectly natural that you should concern yourself with the fortunes of a society in the welfare of which two men whom you love most are vitally interested."

"There is a third reason also, which your modesty does not permit you to disclose, why I should throw myself heart and soul into the work of the Arya Samaj and take pains to understand the problems that confront those who are at the helm. And it is that my most dearly esteemed teacher and, if I may say so without impertinence, brother is the most brilliant leader of the

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Arya Samaj. My future husband may be the steadiest leader in the making, my dear father is certainly the most deeply venerated patriarch, but who can doubt that my teacher is the ablest, the most scholarly and the most formidable worker in this militant Church."

"Thanks, dearest sis, for the high compliment that you have paid me."

At this Rai Bahadur who was watching this wordy encounter with the keenest and the most loving interest remarked!

"My sweetest Manorama! I must congratulate Hari upon the complete transformation that he has worked in you. Hari has succeeded where Deva Datta, Vishnu and I all failed signally. I never thought it possible that my little goose, spoilt darling of a doting father and an intensely worldly mother, would acquire an interest in serious subjects. And yet Hari the necromancer has wrought this deed. All honour to him."

"My dear Rai Sahib," said Hari, "Manorama and her father are, between themselves, making me very uncomfortable and if both of you will persist in talking in this vein, I shall have to take to my heels and cover my confusion in flight.,'

"Father," said Manorama, "leave this pleasant subject and resume the earnest conversation that was interrupted by my intrusion."

"Let me," replied the Rai Bahadur, "acquaint you with the tenor of our talk. I was just remarking to my young friend here that although the principles of the Arya Samaj and the works of Dayananda clearly revealed that the Master intended his church to be universal,

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yet the society, as at present constituted, was both sectarian and Hindutarian."

"What do you mean by these two terms?"

"It is sectarian because much more emphasis is laid upon mere belief and labels than on conduct and life. A wicked professing Arya Samajist is regarded in the light of a brother, while a righteous God-fearing Muslim or Christian is taken as one belonging to the enemy's camp and treated with potential hostility or, in any case, with armed neutrality. Again Bhagwan Dayananda laid the greatest emphasis on Truth and founded the Samaj to advance the cause of Truth. The Samaj has now ceased to be an instrument for the promotion of Truth and Right. It was intended to be a means but has become an end. Even Truth is now sacrificed to promote what are believed to be the interests of the Samaj and its numerous institutions. Expediency and not Principle is the Rule of Life. Popularity is the aim. The gaining of adherents is the end. When Dayananda was asked to suppress his views on idol-worship temporarily in the interests of his church, he indignantly refused, for he believed that his church was for the advancement of his cause and was to be brushed aside if its so-called interests required a compromise in the matter of eternal principles to the spread of which his life was consecrated. He closed the Pathshalas at Farrukhabad and other places for they failed to fulfil the object he had in view. The present day Arya Samaj would sooner burke the object than close an institution. It is institutions which bring money to the coffers of the Samaj and add to the influence and prestige of its leaders. There is not a single great leader of the Arya Samaj who does not owe his pre-eminence

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to one institution or another and those aspiring to be future leaders are equally anxious to start new institutions and thus acquire a position of command."

"But, father," interposed Manorama, "my brother is connected with no institution."

"I know, but then he is not a leader. He is regarded a brilliant speaker, a scholarly propagandist and a useful tool in the hands of those who rule the roost. His voice counts for nothing in the counsels of those who pull the strings and control the show. He is a restive puppet, a self-assertive tool, a refractory instrument, an inconvenient colleague, and yet only a puppet not the stage-manager, a tool not the wielder of tools, an instrument not the master, a colleague not the boss."

"I quite agree," said Hari.

"The Arya Samaj, as it exists," continued the Rai Bahadur, "is not a universal church. The Aryas are only reformed Hindus The principles and by-laws of the Arya Samaj make no discrimination in favour of the Hindus and yet a Hindu may at any time join the Arya Samaj without renouncing the traditions, the conventions nay even the corruptions prevailing in his clan or sub-caste. But non-Hindus are treated as foreigners. Even if a Muslim or Christian is a vegetarian and a teetotaller and is scrupulously clean in his habits, he is regarded inferior to a flesh-eating, wine-bibbing insanitary Hindu. The latter is only required to give up drink and meat—that too not in all cases—but the former must go through a purificatory ceremony, must have his head shaven and be completely humiliated before anything touched by him is eaten. And then this dining with him is paraded in a most disgusting manner. The result is that no self-respecting Muslim or Christian cares to join the

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Samaj. Adventurers and professional converts—like the infamous charlatan we all know about—some times join the society, benefit materially and socially by becoming nine-days' wonders and depart when they find themselves found out."

"I know" said, Hari "at least one polished, cultured and saintly Vedic Dharmist born of Muslim parents whose life is more Aryan than that of eighty per cent of the leaders. He would not join the Arya Samaj for he hates this mummery, does not care for notoriety and would not change his Muslim name because no Hindu—even if his name be Jungli Mall or Chuha Ram or Billamall,—is ever called upon to renounce, his un-Vedic name. He openly says that racial discrimination, whether in the field of religion or politics, is galling to his self-respect. He challenges the leaders to quote a single Vedic text or a single passage in the immortal works of the Master to justify this stupid and immoral because unjust Shuddhi ceremony."

"If this Shuddhi ceremony," said Manorama, "finds no sanction in the works of the Maharshi, how did it origninate then?"

"Well! It did not commence in the life-time of the founder. A critical biography of Dayananda has yet to be written, but even in the conglomerations of facts, fibs and legends which go by the name of biographies, it is nowhere mentioned that in practice—as regards theory the by-laws of the Arya Samaj are quite clear—the rishi ever made any distinction between Hindus and non-Hindus as regards the mode of admission to his church. I had an opportunity to speak to Mohammad Umar of Dehra Dun while he was alive. He said that as soon as the Rishi found out that he was a convert, he was a mitted to all

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the privileges of Arya Samajists and was not required to undergo any ceremonious purification. It is a historic fact that Colonel Olcott and Madame Balavatski openly declared themselves Vedic Dharmists and followers of Rishi Dayananda and the Theosophical Society of America was affiliated to the Arya Samaj. The entire correspondense has since been published. In the Rishi's letter sanctioning the declaration and the affiliation there is not the remotest allusion to a penance or the performance of any ceremony involving racial discrimination. Revd. Kharak Singh became an Arya Samajist and remained so for a long time and yet there was no Shuddhi ceremony. After the demise of the Master, the then leaders, whose faith in the principles of the Arya Samaj was but half-hearted and who regarded Swami Dayananda not as Jagat Guru charged with a cosmopolitan mission but a Hindu Reformer, required the Hindu pervert to Islam to go to Hardwar and bathe in the Ganges before he could be readmitted to his ancestral fold. Later on the pilgrimage to Hardwar was dropped, because the iconoclastic tendencies of the rank and file inherited from the Master would not stand it, and a Shuddhi ceremony was substituted with a view to bamboozle the orthodox Hindus. A few years after when born Muslims were admitted, the same procedure was followed ; because it had acquired the force of custom. Pandit Gurudutta laid the foundation of what is now called the Gurukula party. For two decades its leaders talked of a universal church and of releasing the Arya Samaj from the trammels of sectarianism and Hindutarianism. But the lure of popularity was too tempting for them and the Sangathan and the Shuddhi movements afforded them an opportunity of becoming leaders of the Hindu com-

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munity as well. The temptation was great and they yielded to it. Now there is hardly any difference between the programmes of the two parties. Both identify the Arya Samaj with the Hindu Sangathan movement and have thus deliberately dragged their Master from the unique position of a world-teacher to that of a sectarian leader who roused the Hindus to hostility against the Christians and the Muslims with a view to gain his ends. The death-knell of Dayananda's Arya Samaj has thus been sounded. Just as the death-knell of Christ's Mission was sounded as soon as the Worship of Isis in the form of Madonna Worship was revived to pander to the vulgar tastes of the multitude and in the guise of Xmas festivities all the pagan observances connected with the solar deity were retained, the doom of the Prophet's Mission in India was pronounced when the worship of tombs passed for Islam and an infidel like the Agha Khan was hailed as a leader of Islamic communities; so Dayanand's Arya Samaj breathed its last, when a few Arya Samajist young men painted their foreheads red, wore rosaries and bowed before idols in order to deceive the superstitious Malkanas into the belief that they were orthodox. No amount of white-washing can now conceal the rotten bones beneath the sepulchres. What is wanted is energetic action, otherwise the Arya Samajists will become one of the numerous sects of the Hindus. Farewell, then, to all talk of a universal church destined to bring about an era of universal peace and goodwill and to break down the barriers of caste, colour and sectarianism."

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INDIA AND WORLD PEACE.

By Mr. C. N. Zutshi, M. R. A. S., (London).

Professor Herbert Adams Gibbons referring to the influence of India on England's foreign relations in his book "The New Map of Asia" says:— "None can understand the foreign policy of Great Britain, which has inspired military and diplomatic activities from the Napoleonic Wars to the present day, who does not interpret wars, diplomatic conflicts, treaties and alliances, territorial annexations, extensions of protectorates with the fact of India constantly in mind." "That India has played an important part in shaping the British foreign policy since the last three centuries is indisuptable. India has undoubtedly been the one dominating factor in England's foreign policy, the pivot upon which alone have rotated the British diplomatic relations with all the European and Asiatic powers ever since India came to be a British possession. England waged almost all the wars in order to make her grasp on India more tight by securing control of all approaches to India by land or by sea. India has not only been the chief cause of England's wars, but she has also been the inciting cause of wars waged by other European nations that viewed India under British possession with an envious eye. The possession and conquest of India by England, a country so vast and rich, "England's cattle farm" in John Stuart Mill's words naturally kindled jealousies and lust of conquest in the hearts of these European nations and thus sharpened the edge of European diplomacy and rivalry. England's foreign policy has therefore naturally been wholly influenced by her strong determination to control India as it is India that has been the central motive of her imperial expansion—the foundation-stone of her Empire. The late Earl Curzon who has been one of England's great Foreign Ministers in his remarkable work, "The Problems of the Far East," admits this fact with regard to India in these unmistakable words. He says :—

"Whatever the future may bring forth to this country (England), it cannot fail to be a matter of capital importance, seeing that the Empire of Great Britain, though an European, a Canadian and Australian, is before

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all else an Asiatic Dominion. We still are, and have it in our hands to remain the First Power in the East. Just as DeFoe Queville remarked that the conquest and government of India are really the achievements which have given England her place in the opinion of the world, so it is the prestige and the wealth arising from her Asiatic position that are the foundation-stones of the British Empire."

I

It is a well-known fact that Napoleon was the greatest enemy of England mainly because of India. He was fired by the ambition of conquering India for France. He led his expeditions to Egypt and Syria with the hope of pressing on to India and capturing her. Arthur Jose in his book, "The Growth of the Empire" about this scheme of Napoleon says: "It had been long enough, too, to disclose fully the whole scheme by which our greatest enemy hoped to destroy our Empire. Napoleon harassed our Indian convoys from the Mauritius, but his hope had been to create for our destruction a French route to India either by Egypt and the Red Sea, or later by some overland route to Persia and the Gulf." In short the whole history of the Anglo-French rivalry (1763-1815) centred round the one ambition of the French to gain a foothold in India.

After the French danger had vanished there appeared another 'bogey' in Russia whose advent on the India frontier alarmed the British Government and led England to carry on Wars against the frontier tribes to the North West of India, against Afghanistan and Tibet so as to create buffer states against Russia's encroachments on India. Lt. Col. S. C. Vestal in his book "The Maintenance of Peace" refers to the Anglo-Russian policy in these words :—"The Russian territory is still a long way from the vital part of India, the frontier is strong by nature and has been strengthened by art, and the British have abundant means to bring to bear on Russia in other parts of the World whenever the North West Frontier is threatened. Nevertheless, it is true that the British foreign policy for seventy years has been dominated by the necessity of keeping Russia at a safe distance from India."

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England conquered Egypt in 1882 in order to get control of the Suez Canal which occupies an important position—being a key to Europe—and connects Britain's Eastern and Western dominions. An English writer, the Hon. Mr. Cowen in considering the importance of the Suez Canal to India, in his book, "Foreign Policy of England" writes thus: The Suez Canal is the link which unites our eastern and western empires Through it we reach not only India, but our dependencies in the Chinese Seas, our Australian Colonies, the Mauritius, and the British Settlements on the coast of Africa. It is the neck which connects the head with the extremeties of the Empire. This position is the key to Europe and one of its arteries. Its occupation by conquering ambitious and despotic powers would be a danger to England, to Europe and to liberty." The importance of the Canal as a link between Europe and Asia is beyond doubt. The possession of the Canal gives to Britain the command to protect her passage way to India."

England is a great naval power. Her great navy which is an eyesore to other European nations and which has ever incited them to increase their own navies, has been maintained by England mainly on account of India. In order to preserve her dominions in the East it was of supreme importance for England to keep open her sea routes to these distant possessions. In order to be able to do this England must have a big navy. The following extract from the book, "The Valor of Ignorance" by General Homer Lee, proves that the power of British Imperialism is wholly dependent on her control of the sea. "There have been great colonial and maritime powers, four or five, but they have always fallen..... If we allow our defences at Sea to fall to such a point of inefficiency that it is as easy, or nearly as easy, to cross the Seas as it is to cross a land frontier, our great empire, stretching to the ends of the earth, supported by maritime force in every part of it, will come clattering to the gound when a blow at the metropolis of England is struck."

England's army too has no doubt stimulated the growth of modern armies. It has been seldom so large as those of other European powers, but it is now kept at double the strength both English and Indian, mainly on account of

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India. British Militarism is one of the pillars upon which rests the British Empire. Sir John Seeley in his book, "The Expansion of England" says : "We found that the Government (British India) did not rest as in England upon the consent of the people or of some native constituency which has created the Government by a constitutional process ....There is only one body of persons of which we can positively affirm that without its support the Government could not stand, this is the army."

England's attempt to secure Persia by seeking the co-operation of Russia and dividing the Persian cake between Russia and herself was mainly due to India. Great Britain was anxious to bring Persia under her control so as to use her as a barrier between India and Germany. The Anglo-Russian convention of 1907 set at rest the disputes of these nations in Persia. Professor Charles Seymour in his book, "The Diplomatic Back-ground of the War 1870--1914" admirably sums up the causes which led up to this change of the old enmity between Russia and England--as displayed in the Crimean War--into amity and co-operation. "The sudden and surprising reconciliation of Great Britain and Russia was chiefly facilitated by the attitude of each nation towards Germany. Great Britain was consumed with fear of the economic development of that nation and believed herself threatened directly by its world policy. The same factors that had led to her reconciliation with France made for an understanding with Russia. Russia, on the other hand, after seeing her dream of Far Eastern Dominion shattered, was not grateful to Germany who was largely responsible for the aggressive policy of Russia in China and Manchuria. Furthermore, the activities of Russia, checked in the Far East, must inevitably be turned towards the Balkans and Constantinople, and in this quarter Russian ambitions conflicted with Germany's purpose of controlling a sweep of territory extending from the North Sea to the Persian Gulf."

Britain's hostility to Germany was due to the latter's growing strength as a maritime power and her economic development which was causing consternation and dismay in British minds. Britain's apprehensions were further accentuated by Germany's ambition to gain a foothold

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in Asia which would endanger her hold on India. Still more alarming to Britain was Germany's project of the Berlin-Bagdad Railway which was meant to bring Germany much nearer to her Great Indian possessions. Not the least among the causes which led up to the conflict of 1914 was the much disputed question of the Berlin-Bagdad Railway, or the land route to India. In the opinion of Professor Morris Jastrow, "the Bagdad Railway was the largest single contributing factor of the world War."

The treaty of Peace with Germany at the conclusion of the World War also confirms the statement that the British foreign policy is still, as it has ever been, dominated by the consideration of the retention of India and the British possession of all approaches to India in order to secure her grasp. "It was for the security of India," says a distinguished Indian American Citizen, "that Britain made a protectorate of Egypt, secured mandate in Palestine, Arabia and Mesopotamia and created the state of Hedjaz."

II.

It will be thus evident from the above facts that India has not only been the main cause of England's wars, but she has also been a constantly inciting cause of Europe's political jealousies, ambitions, intrigues, rivalries and wars.

The conquest of India by England has been a fact quite unexampled in all human history. Referring to the British loot in India Edward Carpenter in his book, "India and the Empire" says "The main explanation of the sad plight and worse prospects of our great dependency lies in the fact that we are steadily and systematically drawing away her resources, we have our hands perpetually in her pocket." There is no wonder that the possession of the richest country like India by England should make the other nations of Europe envious of England. India has no doubt created a strong inclination in these nations to find out similar possessions for themselves, and if possible, to capture India herself. Thus it is that the conquest and exploitation of India by England have stirred up perpetual

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rivalries, strifes, and wars among the nations of Europe and exerted a great influence in turning the whole world into an armed camp which made the Great War of 1914 inevitable.

Thus it is clear that the subjection of India is one of the most disquieting factors interfering with the world peace and that therefore so long as India continues to be a subject land there can be no permanent peace in the world. A distinguished Englishman writes:—

"The Great War of 1914 to 1918 which ruined and drained Europe, of which few if any confess the true aims, was a war for the possession of the routes to Asia, for the possession of Asia, particularly India. Nothing can disarm the rival ambitions of the European powers so long as the prey they covet remains for them a possible prey. Peace will come to Europe from Asia when Asia becomes free, not before. It is not solely for the uplift of Asia, but in the interest of Europe herself, that we must wish for the end of her Asiatic domination. The time has come for her to loose her deadly grip on Asia, for her own sake. The yoke of brass which she had forged for the Asiatic peoples is bruising her own neck. The sword with which she struck has turned back dripping with blood against herself. The hour has come for Europe to die to her old life of Asiatic conquest, greed, exploitation and domination, that she may be born again. The rebirth of Europe has for its condition the restoration of Asia. Of Asia—yes, and first of all, India "For without India there is no real Asia. There is no Asia free without India free. For India is not simply a part of Asia, she is its living heart, the soul itself."

III.

Had England granted India freedom 20 years ago the peace of the world would not have been disturbed to such a dangerous extent as it is today. India is now awake and has entered the struggle for her freedom. She is at present carrying on her struggle for freedom by all peaceful means possible. But what will happen if India becoming disappointed by England's policy of playing false and loose with her, takes to revolutionary tactics : I mean if India is ultimately goaded to a revolt at a most opportune time

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when England's hands ever happen to be full again in Europe or elsewhere outside India? England must clearly understand that if a revolt like this comes after the metal of the Indian soldiery has been tried in the fiery furnace of the great war and when there is much bad blood between India and England, it will be something comprehensive in its magnitude, far-reaching in its consequences and more terrible than the mutiny of 1857. It is because when such a revolt comes it will have the sympathy of whole Asia as it will mean the battle of freedom not only of India but of Asia as well. India has been the means of enslavement of various Asiatic nations; India has been instrumental in bringing sorrow to Persia, Balochistan, Afghanistan, China, Tibet, Arabia and Mesopotamia. Not only that, such a revolt will have the sympathy of those European nations also who are in close competition with England in world politics and commerce. This is the real danger which England, Heaven forbid, may be called upon to face as a result of the present policy by which England is creating a most dangerous spot for herself in India. Mr. Donald Smeaton too declared that England was working up India to a revolt besides which the Mutiny would be a child's play.

IV.

What India should do in order to make her struggle for freedom which she is carrying on at present at home successful is the question which Indian statesmen ought to address to themselves.

By far th most important essential of success for India in her struggle for freedom is that she should arrange to establish foreign relations with nations abroad, such for instance as Italy established during her struggle for independence. I need hardly remind the readers that one of the chief causes of the failure of the Mutiny of 1857 was the lack of foreign relations with various nations. As every student of history knows, at that time the Cremian war was going on in Europe. England secured the aid of Turkey to her great advantage for entering the Cremian War. India expected help from Persia and Russia but the aid did not come from them as they were

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both afraid of Turkey supported by the European concert. Turkey's alliance with England proved very fruitful in arresting the growth of the Mutiny in India. Turkey aided Great Britain to the extent that the Sultan sent a Firman to the Nizam of Hyderabad asking that Muslims of India should help England. This no doubt exerted a geart influence towards weakening the force of the Mutiny movement. In this connection it may also be said that the activities of the Indians who tried to establish foreign relations with various nations of Europe during the great war were probably the most important cause, of Mr. Montagu's sanctioning the so-called Reforms. Hence if India really desires to throw off the foreign yoke she must bestir herself to rouse international conscience in her favour.

It is therefore, imperative that nationalist India should have her own representatives in London and other centres of the world in order to establish foreign relations. They should be aided by assistants and provided with sufficient funds to carry on the work of representing true India and winning international sympathy for her struggle of freedom. The whole history of England's foreign relations clearly shows that England holds India through India's isolation in world politics. India must needs be known to the world whose sympathy she must win in order to be free. India must take a leaf from the history of the independence of American Colonies, she must send out her Benjamin Franklins to prepare the ground for the struggle for Indian liberty outside India upon the success of which alone depends World Peace.

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THE DIALOGUE BETWEEN YAMA & YAMI.

Since my article entitled 'the Dialogue between Yama and Yami' was published in the Vedic Magazine for Vaishakh 1982, a few more points in support of my interpretation of the hymn have come to my notice. I am sending them for publication in the hope that they may further elucidate the enigmatic dialogue.

1. That Yama and Yami are mentioned together in Y. V. 12·63, where the author of the Shatpatha Brahmana (7.2.1.10) takes them to denote Agni and Prithvi respectively has already been pointed out in the previous article. Those acquainted with the style of the Brahmanas are aware that the language of the Brahmanas is highly metaphorical. The unwieldy ceremonials, of which such lengthy descriptions are met with in these ancient books are sometimes intended to convey only some simple moral or sociological lesson. Description, bald and bare, is rare in the Brahmanas. To arrive at the meaning intended by the author one has to read closely between the lines. A stray hint as to the object or idea for which a substance employed in the ritual or a process which forms part of the ceremonial stands may give the whole performance a colouring quite different from what the wording on the face of it seems to warrant. If therefore in the Brahmanas themselves we meet with some passing suggestion as to the relation between Agni and Prithvi, it will be a sure clue to the connection, which according to the Brahmanas exists between Yama and Yami. The inference drawn from S. P. 7.1.1.3,4 where Yama is named together with Prithvi, not Yami, and where it is expressly pointed out to signify the King, (क्षत्रं वै यमः) that as in Sanskrit literature the king is thought

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to be the husband (*pati*) of the earth, Yama should be considered to bear the same relation to Yami, may seem to smell somewhat of a strained conjecture. More direct evidence is supplied by Taittriya Brahamana 3.11.5.27 where Agni is addressed as *Prithivipate*,* and in the context the function of *pati* is mentioned to be that of reproduction. A line or two further the desire is expressed 'to beget progeny in that womb.'† The testimony of Gopatha II.2.9. is still clearer. There Prithivi is styled ' the wife of Agni.'‡ The conception of the authors of the Brahmanas as to the tie which binds Yama to Yami remains after this no riddle. They are synonyms of Agni and Prithivi respectively, which are in so many words said to be bound to each other by the ties of matrimony.

2. While writing my previous article I thought Yaska was with Sayana in construing *Jami* as sister. Under his explanation of R.V. X. 10. 10. however, in which this word occurs, he does not so translate it. While rendering another verse in a previous chapter, he has expounded *Jami* as sister. If he meant to stick to that exposition here also, he must have referred to it, as is his wont by saying that he has explained the word elsewhere. This he forbears to do. He on the other hand gives under this verse three additional renderings of the word *Jami*.§ The first is explained by Durgacharya, the famous commentator on Nirukta, to mean 'a repetition.' The second according to the same authority means 'a fool.'

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* अग्ने पृथिवीपते । तै. ब्रा० ३. ११. ५. २७.

† तस्मिन् योनौ प्रजनौ प्रजायेय । Ibid.

‡ पृथिव्यग्नेः पत्नी । गो. उ. २. ९.

§ जामिः अतिरेकनाम । बालिशस्य वा । असमानजातीयस्य वोपजनः । Nirukta 4. 20.

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The third is understood by Durga to signify 'of a different sex.'* The last meaning suits the text in question. The difference of sex exists not only between brother and sister, as pointed out by Durga, but beween any man and woman. The meaning of the verse so understood would be:—'Times may come subsequently (to marriage) when those of different sex, i. e. man and wife should behave towards each other as if there were no such difference between them.'Circumstances may incapacitate them for sexual duties. Then the party capable of reproduction would have a right to resort to Niyoga.

3. Verse 14 of the dialogue is also explained by Yaska in his Nirukta under the word *Yami*. Durgacharya commenting on that explanation from the point of view of Yaska's threefold division of deities, which point of view, it must be remembered, is Yaska's peculiarity in expounding the Veda, says:—

'From the point of view of the threefold division, Yama of the middle region detaching *Ushas* or Vak of the same region from himself says, 'Yami, thy term of embraces with me is over, it is morning; desire to embrace the higher region, as a creeper embraces a tree "†

The physical forces so addressing each other personate between themselves the married couple. No brother would speak in this vein to his sister. What else is the exhortation to Yami, if not a counsel to resort to Niyoga? The conjugal relation between her and Yama has

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* असमानजातीयाहि पुरुषस्य भागन्याख्यो भ्राता, साहि स्त्रीत्वादेवातुल्यजातीयैव पुरुषस्य भवति। Ibid. Durgacharya's Commentary.

† तृत्वपक्षे तु माध्यमिको यमो माध्यमिकां वाचमुषसमात्मनः प्रविभक्तां कृत्वोभयस्थानां तां ब्रवीति—'हे यमि! अतीतस्ते अस्मत्परिष्वङ्गसमयः, प्रभातमिदानीम्। लिबुजेव वृक्षं द्युःस्थानं परिष्वक्तुमिच्छ।"
Durgacharya's Commentary on Nirukta 11. 34. 1.

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already existed. It can, however, no longer continue. Hence the advice to Yami to look for another mate.

4. This dialogue occurs in the Atharva Veda as part of hymn 1 of Chapter XVIII. After R. V. 10. 10.11, which in the hymn of the Atharva Veda is verse 12, and in which Yami deplores the absence of a *natha*, which will ensue if Yama persists in his refusal to perform conjugal duties towards her, the following words are put into the mouth of Yami : —

"Not thy natha Yami, am I *now*."*

The word I translate as 'now' is *atra* which may be rendered alternately as 'here,' or in this respect.

The most obvious meaning of the word *natha* is husband. Yami points out that she will remain without a husband to which Yama answers that he is not her husband now or in this regard *i. e.* as begetter of children. Yiyoga implies cessation only of the sexual relation.

Another meaning of the word *natha* would be supporter. Yama can perform this duty by his sister even while he is simply brother. Yami's fear therefore that if he did not marry her, she would be deprived of a guardian, is in that case groundless, while if addressed to a husband, not only would the complaint be legitimate, but the answer of Yama would also be proper and natural. The occurrence of the particle *atra* is thus significant. Yami could be bereft of a *natha* only if she had a *natha* already and that *natha* could be no other than Yama, for it was by his forsaking her that she thought she was going to become *nathaless*.

5. A point further worth noting here is whether the designation *natha* can be applied to a brother. In the

* न ते नाथं यम्यत्राहमस्मि । अथर्व XVIII. 1. 12.

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absence of testimony to the contrary from usage in literature, the very statement of Yama, that he was not her *natha* in a particular capacity (or according to us at a particular time *atra*) which in other words was an avowal that he was in other respects (or according to us had formerly been) her *natha*, clearly shows that he was her husband.

6. The use of the epithet *subhage* too applied in verse 13 to Yami * is confined by usage to married women. Yami could not have been unmarried when so addressed by Yama.

7. If we were to accept the rendering of commentators who posit a fraternal relation between Yama and Yami, the concluding portion of verse 9 of R. V. X. 10 would mean :—

'May Yami be connected with Yama in an unsisterly relation.'

Yami according to this translation knows that the relation she implores is unsisterly—*ajami*. And yet the argument she advances in favour of her supreme qualification for that relation is that she is the sister of Yama. Could absurdity in arguing one's case be stretched farther than by Yami in this hymn.

In Verse 5. Yami is made to say :—

'In the womb did.....heavenly Father make us spouses.'

I have in my article already exposed the fallacy of the conclusion based on the wording of this verse that Yama and Yami are twins. 'In the womb' does not mean 'in

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*(१) न ते भ्राता सुभगेवष्ट्येतत्। R. V. X. 10. 13.
(२) गर्भेनुनो जनिता दम्पती कः। R. V X. 10. 5.
(३) यमीर्ययमस्य विभ्रियादजामि। R. V. X. 10. 9

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the same womb,' not at all 'simultaneously in the same womb.' It simply signifies 'before birth.' The illusion at work in the minds of these commentators appears to be that in the embryo state twins lie naked together. to which circumstance Yami, according to them, refers, as a preordination by God of the future matrimonial relation between them. Nothing could be farther from the truth. In the womb children lie covered with a fine membrane, after birth which is taken off them the moment they are born. Twins are wrapped each in its own covering. If association in a nude state could be a preliminary of marriage, children of neighbours during tender years would, because they play together naked, be all intended for that tie. To us the argument of Yami appears to be that they were, by the affinity of characterists between them, with which they were endowed as embryos in (their respective mothers') womb, intended to be spouses.

The principal problem in connection with the hymn is that of determining the relation between Yama and Yami. That relation settled, the rendering of the verse becomes a comparatively easy task. The evidence adduced by me in my previous article, to which I have made additions in this note, appears to me to point unmistakably to an already existing matrimonial relation between the couple. The wife is anxious to have progeny, while the husband, on account of some situation newly arisen, is loth to have sexual relation with her. Finding her insistent in her desire to be mother, he advises her to have recourse to Niyoga. The new situation, to my mind, is his resolve to become *Sanyasi*, of which I find evidence in the wording of the hymn itself.

CHAMUPATI.

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MAHATMA GANDHI ON VARNASHRAMA.

(By Pt. Dharmdeva Siddhantalankar, Mangalore)

In *Young India* for the last week of May Mahatma Gandhi has in reply to a correspondent's queries written an article on Varnashrama and Caste. The following are his principal statements:—

(1) I have defended Varnashrama as a rational scientific fact and condemned Untouchability as an unmitigated evil.

(2) I do regard Varnashrama as a healthy division of work based on birth.

(3) I have indeed stated that Varna is based on birth. But I have also said that it is possible for a Shudra, for instance, to become a Vaishya Bur in order to perform the duty of a Vaishya he does not need the label of Vaishya. Swami Narayan Guru does not need to be called a Brahmin in order to enable him to be a Sanskrit Scholar.

(4) He who performs the duty of a Brahmin will easily become one in the next incarnation. But a translation from one Varna to another in the present incarnation must result in a great deal of fraud.

(5) A 'Panchama' does the work of a Shudra and he is therefore naturally classified as such when he ceases to be regarded as a Panchama.

(6) Types do not change in a few years or even in a few generations.

(7) It is the abuse of Varnashrama that should be combated, not the thing itself.

We shall now see how far these statements are in accordance with the Shastric principles. There can be

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no gainsaying the fact that all the ancient Shastras with one voice support Varnashrama. Mahatma Gandhi is therefore quite right in defending Varnashrama as a rational scientific fact. But it seems to me that he has not properly understood the meaning of the Varnashrama as explained in the Shastras. Otherwise he would never have ventured to suggest that Varnashrama is based on birth. I make bold to challenge the authority of Mahatma Gandhi as an expounder of Shastric principles or even as a profound Sanskrit Scholar though I yield to none in my hearty veneration for his personal virtues. The Mahatma's views on purely Shastric subjects carry little weight. I am also not inclined to believe that Mahatma Gandhi is greater than the authors of the Shastras. Such being the case, I have every right to call into question the correctness of Mahatmaji's views on such important subjects as Varnashrama and Caste. I am not quite sure whether Mahatmaji believes in the authority of the Shastras or not, though I am inclined to think that he does. If I am right I invite his attention as of all those who belong to his school of thought to think over the following statements of the Manu Smriti, Shukra Niti, and the Mahabharata :—

We read in the Manu Smriti :—

योऽनधीत्य द्विजोवेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥

i. e. The Brahmin, who does not try to learn the Veda and is otherwise engaged, becomes a Shudra in this very life. We are also told by Manu that every one is born as a Shudra, it is only after initiation ceremony that one becomes a *dwija* or twice-born. **जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ॥**

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In the Shukra Niti we are expressly told:—

न जात्या ब्राह्मणश्चात्र क्षत्रियोवैश्य एवच्च ।
न शूद्रो न च वै म्लेच्छो भेदिता गुणकर्मभिः ॥

i. e. There is no Brahmin by birth, no Kshatriya, no Vaishya, no Shudra, no Mlechha. All this distinction is based on merits and actions (not on birth as Mahatmaji has stated). Are we to believe that Mahatma Gandhiji's opinion carries greater weight than that of Shukracharya even on such a Shastric matter?

Gandhi Ji believes in the possibility of a Shudra becoming a Vaishya but then he says—"In order to become a Vaishya a Shudra does not need the label of Vaishya." If so, why should there be a label at all? Why should any person be regarded as Brahmin, Kshatriya or Vaishya? If His Holiness Shri Narayan Guru Swami does not need to be called a Brahmin who on earth needs that label? Does not the argument of label lead finally to the obliteration of Varna, to which as I have stated, Mahatma Ji is so strongly opposed? I venture to suggest therefore that it is not the question of label but of proper place in society. In the Mahabharata it is clearly stated—

सत्यं दानं क्षमाशीलमानृशंस्यं त्रपा घृणा ।
तपश्चदृश्यते यत्र स ब्राह्मण इति स्मृतिः ॥
न योनिर्नापि संस्कारो नश्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥
वृत्ते स्थितश्च शूद्रोऽपि ब्राह्मणत्वं सगच्छति ॥
न कुलेन न जात्या वा क्रियाभिर्ब्राह्मणो भवेत् ।
चण्डालोऽपि हि वृत्तस्थो ब्राह्मणः स युधिष्ठिर ॥

The meaning of these verses is—

Truthfulness, charity, forgiveness, good character, absence of cruelty, modesty and self-denial—in whomsoever these virtues are seen he is a Brahmin. It is only

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this pure character or conduct that makes a man Brahmin and not birth, ceremonies, not even mere study of the Vedas. Even a Shudra can become a Brahmin by possessing strong character. One becomes a Brahmin not by birth in a Brahmin family but by actions. Even a Chandal (by birth, like Matanga Muni.) becomes Brahmin by being endowed with strong moral character.

I wonder how Mahatmaji can overlook these unequivocal statements of the Mahabharata and venture to make statements to the contrary such as are noted above. Even the origin of such well-known sages as Vashishtha, Parashara, Vedavyasa, Vishvamittra, Manda Pal and Matanga must convince him that the statement made by him is quite erroneous. I go a step further and say that the words Brahmin, Kshatriya, Vaishya and Shudra denote particular qualifications and he who lacks these can never be called by those names. For instance the word Brahmin means—one who knows (or tries his utmost to know) the Brahma *i. e.* God and the Veda ब्रह्म जानाति ब्राह्मणः. How then can this word be applied to those hundreds of thousands of people who have never devoted even one hour to the study of the Holy Scriptures and other *sadhana*, essential to the attainment of God?

We do believe that heredity plays an important part in making a man what he is, but proper education, good environments and earnest spiritual exercises (Tapasya) to a very great extent overcome hereditary tendencies. Therefore though it is not so easy for a Shudra (by birth) to become a true Brahmin, yet if he be earnest it is not so very difficult either. As for the present day Brahmins by birth it can be said without any hesitation that at least 60 per cent of them have not the least

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merit to be called Brahmins. The present caste system based on birth is nothing short of a fraud--the sooner it is done away with the better for the country and the whole world.

(5) Do all the so-called Panchamas do the work of Shudras? I don't think that is a fact. So we have no right to classify all of them as Shudras. To quote a single instance, will Mahatma Ji classify Shri Narayan Guru Swami as a Shudra because by accident of birth he happens to be among the so-called untouchables? According to the Shastras such persons are certainly Brahmins in this very life as the Mahabharata clearly states चण्डालोऽपि हि वृत्तस्थो ब्राह्मणः सयुधिष्ठिर॥

(6). We quite agree with Mahatma ji that types do not vary in a few years or even in generations. But the question is whether the present arbitrary division into numberless castes and sub-castes represents those types or not. By types the Shastras (especially the Bhagwad Gita) mean the predominance of Satva, Rajas and Tamas known as Gunas. Proper education and environments etc., only are able to change the types.

(7). We are also at one with Mahatma Gandhi where he says that the abuse of Varnashrama is to be combated and not the thing itself. The present hereditary caste system, we certainly hold to be the worst abuse of the Shastric Varnashrama based on merits and actions as the most favourite book of the Mahatma has put it

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः।

To me it seems that Mahatmaji is not quite consistent in condemning untouchability which is only an off-shoot, a natural consequence, not of Varnashram but of hereditary Caste system which he supports. His views in this matter have support neither of the Shastras nor of common

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sense. I should be the last person in the world to question the sincerity of Mahatma Gandhi's views as regards the removal of untouchability but I am sorry to note that unconsciously Gandhi ji is harming the cause so dear and near to his heart, by supporting the hereditary Caste system. Mahatma ji has rightly observed that there is no warrant for the belief in the fifth caste. This statement is true, no doubt, but with a little modification. There is no warrant for the belief in the fifth caste in the genuine Shastras, though in the later Smritis and the Puranas which support the Caste system, untouchability has been given countenance to in the most unambiguous language. So we are naturally led to believe that Mahatma ji's views on Varnashrama and Caste as expressed in his article referred to above are inconsistent, unshastric, erroneous, and misleading.

THE COMING RENAISSANCE.

Part II.

ULTIMATE FAILURE OF THE CAPITALISTIC SYSTEM.

(*i*) The Chimera of productive efficiency.

First we shall take up the most raging of questions, *viz* that concerning propertied civilisation; in discussing which we shall have to surely the entire social fabric and we hope we may be excused for some of our criticism of it in no equivocal terms. For howsoever you may view the present society you cannot escape noticing that it is based on monopoly over certain labour units employed either on land or other capital. The labourers of to-day, rightly called wage-slaves, are indeed hardly better than slaves of old, for the stability and security of the slave was guaranteed

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by his master, even under Feudalism that of the yeoman or the villein by the Lord of the Manor,* but nowadays there are only class sympathies inspite of the game of unstable equilibrium in industrial large scale production in which capitalists alone can afford to speculate and gamble. The unemployment problem, so much forced on our attention nowadays, is not really that of lack of employment but of insecurity of employment. That security and stability are far more conducive to human happiness than any other factor, is particularly true of the un-provided lowest class of labour. Has the present system increased it, or has it added to pauperism? The fact remains that the system is based on monopoly, exploitation and force as implied in the Law of Economic Determinism, to say nothing of militarism. Even the present-day governments are for the most part living on Force, merely eking out their existence and barely justifying their position, as it is getting more and more impracticable for them every day to respond in any appreciable degree to the growing needs of the society. Again, inequality of possession would have to justify itself, otherwise it would lead sooner or later to a

*" A tolerably clear connection can be traced between the development of the " free labourer " (wage slave) and the growth of the population of pauperism. As was seen earlier, the manorial system provided a degree of discipline for the masses for which the later statutory regulations were an imperfect substitute. In the medieval towns, at least in the larger ones, there was probably always a substratum of miserably paid casual labour, but a large proportion of the population consisted of organised traders and craftsmen who had individually some reserve of wealth, and collectively funds for the relief of the unfortunate. The situation was altered greatly by the break up of the manorial system, and the growing dependence of craftsmen on merchant capitalists."
(H. O. Meredith's Economic History of England, p. 88.)

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revolt of the human conscience. Do the riches of a man prove his best usefulness to society ? Is property the basis or criterion of utility ? How is natural evolution to work itself out and along what lines ? Mere 'faith' would not do. Again we shall squarely face a very important question indeed, upon a right understanding of which depends a great deal. It is, to put it briefly whether self-interest has been conducive to highest productive efficiency and hence leads to greatest material welfare of humanity ? Moreover, are material comforts the true criterion of real addition to human happiness or welfare, ? or is the fever of production sapping away more than giving life ? *Laisser faire* led to strongest combinations in production, has this policy of favouring the strongest producer been productive of maximum happiness? "Free Competition and Cheapness:" these are today the two declared enemies of mankind instead of proving blessings to humanity ! The solution lie not in catch-phrases, or party-slogans, neighter in part-glimpses of the truth, but in taking the broadest view of the whole truth!

We do not propose to discuss whether self-interest has led to progress or invention in the industrial arts, or *vice versa*, as that would be irrelevant to our purpose. Of course, we may be concerned to know whether, and how far, it would lead to future efficiency and further improvement in art. Our answer to this, the strongest argument advanced on behalf of rank individualism, would be to judge it in the light of what it has done by way of providing humanity not with a larger supply of consumable luxuries, but with the prime necessary of existence : land produce of corn, for example ? We do not take into consideration a wrong distribution or unnatural grouping of populations brought about by this system, for instance, England receives her supply of corn

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perhaps in greater plenty through her shipping than the very countries which raise it ? We shall also not take into account either the fact of a far more extensive area brought under cultivation, or more intensive agriculture done as a result of improvement by scientific methods. We cannot attribute these phenomena in any special degree to the play of self-interest, since they have arisen by the compelling necessity of the situation, the so-called pressure of population. The real criterion to judge its merit would be, whether as a result of this progress in arts, foodstuffs are any cheaper than before in proportion to the wages or the money income of the lowest grade of the labouring classes.* Let us put the thing in terms of common economic phraseology. Judged from the point of view of maximum happiness, to a starving man, not a class of favoured men, the utility of a single morsel of food is practically infinite and would far outweigh all the grand total of consumers' surpluses derived from all the other comfortable products of industry put together by the rest of the community. Here are the facts. See the figures for the increase in pauperism in any old country. For instance, in England the number of paupers has increased by 2 % in each decade and has now reached a portentous figure of 10 % of the population. Add to this misery that of the growing number of the so-called unemployed, and then you may

* For periods dating from the first beginnings of Industrial Revolution in England until its full advent, we have on good authority (*vide* Meredith's Eco. History of England p, 350) :—" A glance at Chart B shows that a day's wages, measured by the quantity of wheat which they would purchase, were greater for both skilled and unskilled labour between 1440 and 1490 than at any subsequent period until the past half century.

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realize the magnitude of the evil brought about by the silently grinding mill of capitalism and industrial democracy. Let us, however, adduce some more proof of the chronic state of increasing pauperism in England. We quote Dr. Bowley's pre-war figures :—

'In a table of incomes of wage-earners only for 1911, 4% of the whole population, (*i.e.*, 320,000 men) are shown to earn a wage under 15/s. and 8% of the population (*i. e.* 640,000 men) a wage between 15/- to 20/-.' Again, based on Dr. Bowley's study of the conditions of life in four principal industrial towns of England, we have the following figures. " Together these towns embrace about 2150 working-class households and 9720 persons. Of households 203 or 13½ per cent, of these persons 1567 or 16% are living in a condition of primary povety," *i. e.*, with incomes not even sufficient for bare subsistence. "Out of 3287 children.....879or 27% are living in families which fail to reach the low standard taken as necessary for healthy existence." Again, under distribution of incomes for the whole country, we have a characteristic disparity evident on the face of it, when 2 % of the population receive 1/4 of the national income and 11% receive 1/2 of the national income. " The remainder of it, a little more than half, was left to be shared among small independent workers and salary-receivers earning less than £160 a year and practically the whole body of wage-earners."

Were it not for this wretched pauperism brought about by our system we should not have hesitated in calling it a veritable heaven on earth! But our judgment as to the standard of necessaries is a very flexible thing, indeed, in our imagination : for when we think of ourselves it rises at once very high as no doubt for one favourably situated in the upper strata of the leisured class it ought to be,

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while when we eye the commonest labourer from a distance, it at once comes down to the very lowest starvation point !

Now we will proceed to answer the second point raised, *viz.* that of the future prospect held out by this system. Will it remedy this great evil of unprovided for or insufficiently provided for labourer. What is the mechanism itself, let us see, for the investment of capital on land ? Beyond a certain point further investment on land stops because it no longer pays the capitalist to do so--he cannot raise his interest from it. And where is the interest to come from,? Surely from the impoverished major circle comprising the labourers, since to make the case more piteous, the increase in population must naturally take place in the major circle, at the wrong end.

We would here quote a few remarks from the above book (p. 49).

"The prices would not come down so long as interest has to be paid on newly-invested capital and hence it is that we may notice that as population increases the prices would always go up of course leading inevitably to the consequence that the labouring class must suffer, starve and perish, while the capitalist should flourish as ever before. Does that not necessitate a redistribution of money by whatever means it may be done, so that interest could be drawn from the major circle? Must we not open our eyes to the fact that poverty and want are forced on the head of the labouring class for no fault of theirs—while land can certainly produce more—excepting of course that they are capital-less? And when inspite of themselves they are stranded down as beggars having to seek the crumbs fallen from the table of capitalists, we are to learn from books on Political Economy that charity or almsgiving as going to support unproductive

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labour is a wasteful "luxury," and so the poor beggars are discarded everywhere as so much burden on society. The society can tolerate all other luxuries afforded by its benign capitalist-class, but the "luxury" of supporting human life itself is at any rate intolerable? Is not the capitalist also a case of unproductive labour?"

Shall we quote, to further strengthen the point, the same argument more scientifically advanced by an authority of the old school of economics, say Professor Taussig. Here is the economics of the case by which investment is determined in any productive industry, to say nothing of land which is governed by the law of Diminishing Return.

"...Saving and investment simply mean the employment of labour in a different way.

Before long, however, the plant and machinery must be used; that is, turned to making more consummable things. What sorts of consumable things will be in demand? Not such as are adapted to the demands of investors and savers (presumably, the well-to-do). These, by supposition, no longer buy for enjoyment; at all events they reduce such expenditure to the minimun. The laborers, however, have passed no self- denying ordinance. For commodities adapted to their needs there is an unlimited market. To be sure in order to induce purchase, things must be of the sort they fancy. But there is no difficulty in disposing of goods of this sort, offered cheap enough.

The real cause of difficulty, however, is evidently not overproduction, but over-accumulation and over-investment. More things are being advanced to the labourers than they reproduce. The essence of the process of capitalistic investment is that advances are constantly being made to lobourers, and that labourers are constantly producing more than has been turned over to them. The supposed increase in savings and the decline in luxurious expendi-

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ture show that greater amounts are being paid to laborers than before. To put it in another way: before the process begins, part of the laborers are engaged in making commodities for the capitalists' consumption, and part for the consumption of the laborers themselves. After the process is completed, all the laborers (or virtually all) are engaged in making goods for capitalists. Then the laborers will be consuming more than they reproduce and no return to capital can emerge.

As interest fell, more and more of the well-to do would conclude they might as well spend as invest; would buy houses, pictures, automobiles, champagne and would cause labour to turn to making such things. A balance would in due time be restored, by the making of less goods for laborers' consumption and by the return of profit and interest in all branches of production." (Principles of Economics by Professor Taussing Vol. II. pp. 47-48).

Now at the end of this pretty long quotation which nevertheless establishes our indictment of the system to be just and true beyond the shadow of a doubt, suppose we are asked what we should propose as its alternative to bring relief to the situation? Well, we should think, there is the Law of Sacrifice to answer our purpose best, for does it not teach us to counteract the evil of diminishing return from land by investing more and more capital on it regardless of the rate of interest otherwise derivable from it? Since the capitalists would not willingly sacrifice their interest, let the higher will of the community assert itself through the strong arm of the Government to have the community invest that much-needed capital on land until the desired level of prices of food-stuffs is reached. Without successfully completing the cycle of productivity connecting industry to agriculture no other solution could result.

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To this our solicitude for the unprovided labourer, let us add a mild protest also in the following words quoted from the same book. (ibid p 46).

"To fully realize the truth of the statement, we might stretch the picture in our imagination that if by any means all the machinery could be internationalized then if all the H. P. 's of the world were put to the soil of India and China alone, and scientific agriculture carried on under improved methods and scientific advice, these two countries alone would suffice to be the granaries of the world. There was a real millenniun known to old Indian polity of not very long time back when all the necessaries of life were in such good plenty that it was sufficient that any one male member of the largest joint -family could earn, what would amply suffice for all the rest. But to what plight are we reduced now in this age of free competition—that every one from the child of eight upwards must be an earning hand, and labour automatically like a machine itself all day and night to get a lift in life and yet to what end—struggling endlessly to keep body and soul together. Of course, conditions are abnormal in India under the alien rule of a worst capitalistic Imperialism; but pauperism is more or less the same in all its hideous aspects all the world over." At another place (pp-112–13):—

"And since the economical and ethical conditions have very much changed from what they were in the pre--machinery era, what we want is to apply such suitable safeguards as would ensure our obtaining the same state of "plenty and prosperity" without having to go back upon our new outlook on life, created by—firstly that we do not want the old simple life but want "luxuries"too; secondly, consistent with the new aspect of the enormous increase in human popultation.

The standard of "plenty and prosperity' which the Government of a country must secure at all costs must be

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judged by the following acid tests:—

(1)There should not be a single case of umemployed labour.

(2) The minimun daily wage must suffice to support at least a family of ten members (since an ordinary farmer with his primitive tools conld raise enough to support as many) amply as regards food and other prime necessaries —the laboring time being not more than six hours a day.

(3)The food must be so cheaply available as to require (almost no labour, hence the greatest possible investment on land) by the most improved methods must be secured.

(4)The minimum wage should go on increasing and the prices should go on falling, even with the increase in population.

(5)The land-revenue must be the least, the very, very least."

In concluding this point we shall now direct the reader's attention to the question we left unsettled before, as to whether self-interest added more to efficiency of production, or that it had its limits, and beyond those limits it required to be complimented by gratuitous and disinterested services rendered with the highest sense of duty in the broader interest of the community in order to be more productive of utility. We think the question is answered. We may again do well to elicit the authority of an old school economist, Professor Marshall.

" The struggle for survival may fail to bring into existence organisms that would be highly beneficial.....This seams a hard truth but some of its hardest features are softened down by the fact that those races, whose members render services to one another without exacting direct recompense are not only the most likely to rear a large number of descendants who inherit their beneficial habits. Marshall's Principles of Pol. Econ. pp. 242)

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Now as we have seen from theoretical considerations how the present capitalistic system is ultimately bound to fail in providing the entire human population with any degree of sufficiency of the earth-produce of foodstuffs, let us also notice why the gain from all the so-called triumphs of Industrial Revolution has profited us so little. It will suffice for our purpose to quote a few lines from a dispassionate statement made on the subject by a famous writer on Political Economy, C. S. Devas. (Pol. Econ. Stony-husrt Philo. series).

"We are now confronted with the very serious question why after such a brilliant advance we are not better off, why so many are hard-worked, ill-clad, and ill-housed, so many tens of thousands of people even in Great Britain are bowed down with abject poverty, and if we reckon our subject countries, so many tens of millions. And the question is all the more striking when we remember the profound peace which has prevailed in the Empire with little serious interuption for the greater part of a century. For if we compare societies which without a technical revolution have enjoyed for a long time a similar political tranquillity, for example the Roman Empire at the accession of Commodus, the dominions of the King of France at the death of St. Louis, or the German Empire at the accession of Maximilian I., the objects of enjoyment in those societies seem little if at all inferior to our own.....But then if that extreme misery were removed, nay, if all the national wealth were equally distributed, even then, apart from other difficulties, the difficulty before us would not be met, for each man's wealth would be little, if any, more than the average enjoyed by the masses in those other periods of prosperity; and we should think in vain for that great well-being which those great technical triumphs had led us to expect.....

"The real explanation of the difficulty is two-fold, first that many of the grandest inventions really serve

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our welfare much less than they seem, and secondly, that many losses and injuries have fallen on us, some due to the Industrial Revolution itself, which this revolution has had to make up for. When the inventions have been duly appraised and the compensation duly allotted, we shall not be surprised that so little net gain is left over."

In a word, our inventions have only served to give an impetus to mis-directed production and mis-directed consumption, made competition and struggle of life more socially injurious than ever before, thus turning the engines of progress into giants of steam and electricity hissing out fires of destruction far and near among the poorer ones among our brethren!

CONTEMPORARY THOUGHT REVIEWED.

RUINS OF AN ARYAN EMPIRE.

Mr. C. F. Andrews contributes an informing ariticle, full of deep pathos, to *Current Thought*, June issue, in which he sets forth his impressions gained in the course of a tour in Indo-China. Though circumstances denied him the opportunity to completely fulfil his wish to visit the whole of this once great empire, he has been able to supplement his own observations with accounts found in books of travel. Writes he :—

In the twelfth century of the present era, when Aryan Hinduism in the North of India was receiving one defeat after another at the hands of the rising Mohammedan powers from Central Asia, a Hindu monarch, named Jayavarman VIII, was ruling over this Khmer Empire, which then stretched literally from the Bay of Bengal on one side to the Pacific Ocean on the other. It was divided into sixty self-governing republics, and according to the Hindu spiritual genius, which always tends towards a diversity with a unity was rather a great federation of friendly states under one Emperor than a

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centralised personal despotism. Jayavarman VIII was truly the Chakarvarti of his times in the Far East.

We must realise that the Hindu Civilisation was intellectually and artistically paramount in those ages in the East to an unparalleled degree. We can see it piercing its way over the land barriers northward into the remote Brahmputra valley of Assam and through Nepal into Tibet. We find it also spreading from Pataliputra and Kashi and Nalanda westwards, by way of Taxila through the Kashmir and the Kabul Valleys over high mountains into Central Asia and penetrating to the farthest parts of what has been called by Sir Aurel Stein, 'Serinda', that is to say, Indo-China. For, taking Kashi and Pataliputra and Nalanda as the centre, or focus, the civilisation went forth in four main directions,—southward to Ceylon, eastward to Java and Cambodia, northward to Assam, Nepal and Tibet, and westward into Bactria and Central Asia. This westward course,—the great highway of the Mahayana Buddhist developments—created an 'Indo-China' in the inland heart of Asia, which corresponded to the Indo-China of Cambodia in the south-East. Thus, the ancient civilisation of China was enveloped on both sides with Hindu-Buddhist thought. China assimiliated this, till it became a portion of her own spirit.

ARCHITECTURAL REMAINS.

Architectural remains of the Empire are thus noticed:—

Of all the architectural remains in Cambodia, revealing the Indo-Chinese Civilisation, the greatest undoubtedly is Angkor-Vat, the vast temple ruin in the heart of the city of Angkor, the capital of the Khmer kingdom. The architecture is colossal: the sculpture and carving are a work of remarkable beauty. There is nothing quite like it in the world, and it may be rightly named, along with the Pyramids, as one of the wonders of the world. It stands out, along with Borobudur, as one of the two greatest monuments of the far East.

The following is a description of the first sight of Angkor-Vat by a traveller :—

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"When I visited Angkor-Vat and Angkor Thom, my first vision of the splendid ruined city was by moonlight. We had come, a whole party of us, by steamer from Saigon up to the flooded Mekong river. Sampans landed us on the edge of the tropical forest. We were led along a narrow path under the dark vault of trees, mysterious sounds reaching us from the wooded depths. Then as we came again into the open, the prodigious spectacle of palaces and temples, of white towers glittering in the moonlight, met our awe-struck gaze. This tremendous work of human hands suddenly appeared in the very midst of untouched nature. A silence of death reigned over the vast buildings, where centuries before there was so much life and beauty.

"But it needed daylight to appreciate all the details of the different temples, terraces and walls. The principal temple of Angkor-Vat is some 820 feet long by 656 feet broad. It is formed in terraces one above the other, and there are five towers, of which the central one is 123 feet high. Every inch of stone-work is finally and minutely sculptured."

But even greater than these wonderful architectural remains must have been the marvel of irrigation and intensive agriculture which turned the tropical jungle into a fertile garden and opened up millions of acres for rice cultivation, making Khmer kingdom one of the great granaries of the eastern world We have remains, which show this also, and they account for the prosperity of a kingdom which expressed its joy of living in such perfect architecture and sculpture.

EVIDENCE OF TRADITIONS.

The evidence of traditions is no less eloquent.

The whole of Cambodia is still under the influence of Hindu-Buddhist traditions. Hindu ceremonies can be everywhere traced. Hindu festivals are constantly observed. Buddhism is the State Religion. But very little now remains of the treasures of all this Hindu civilisation in the soul of this wonderful people except a gentleness of manners, a dignity of bearing, and a perfect beauty of Aryan features in men and women alike. These old majestic buildings which Hindu

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architects built, and the culture that lies behind them, are all that can now be seen of one of the noblest Empires of the East. Yet still beauty lingers, even in the present state of fallen greatness. The traveller, from whom I have already quoted, gives the following description of the heart of the kingdom of Cambodia :—

"I shall not easily forget the emotions of wonder and delight which thrilled me on my arrival at Pnom Penk, the capital city. On the west bank of the Mekong, in a setting of giant palms, flowering trees and marvellous verdure, rose slender sculptured spires of temples, and fantastic radiant roofs in tiers of many-coloured tiles with snake decorations. The streets were full of movement and colour. The women walked straight and graceful as flowers. The men were tall and well-proportioned, and, though a mixture of Hindu and Malay, looked to me like natives of Benares. Scattered among them a priest draped in flowing garments of golden yellow, and naked children as beautiful as classic bronzes, sat or played at street corners."

"All Cambodians are able to read and write. Every child goes to school in one of the old temples. Even in the depopulated regions, small bands of religious men maintain in the deadly jungle the old service of the shrine, and those who have forgotten both the names and rites of Sive, Rama and other favourite deities of the past, make pilgrimages to the desolate holy places."

THE PRESENT NEED.

Concludes Mr. Andrews :—

But while I have read this passage from a book of travels over and over again, and pondered over its spiritual meaning, I have only become the more certain that from India itself must go out to Cambodia and to Bali and to other centres, where Hinduism is not really dead, but only moribund, a new reviving message. It is, to me, a matter of intense and earnest longing, that some at least of the treasures of religious wisdom and devotion stored up in India should reach this Hindu race in its day of adversity and save it from extinction., just as a

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drowning man may be saved from utter death even at the last moment of exhaustion by a timely outstretched hand. With the new facilities of travel, the way is more easy to tread than it was of old when monks and sanyasis crossed on foot the high Pamirs and the snow-girt passes of the Karokoram, and faced in open boats the terrors of the typhoon, in order to carry forward from India their spiritual message to enrich mankind.

It is the Arya Samaj that lays claim to the missionary heritage of ancient India. The finger of Mr. Andrews points to the field which the missionary activity of the Arya Samaj may at present make its own in the East. Will it respond to the call ?

COMMON TRADITIONS.

The *Leader* for June 25 translates from Hindi a thoughtful paper by Sri Prakasha, in which means are suggested for the cementing of a permanent bond of union among the various communities living in India. His diagnosis of the present trouble is worthy of the serious attention of Indians of all shades of political and religious thought. Says he :—

The Hindus are divided in thousands of castes and creeds. These nurse mutual jealousies and observe mutual touch-me-not-ism.' The Muslims have their own separate traditions which they jealously guard. Even those Hindus who turn Muslims, cast aside the traitions of their own country and link themsleves with the traditions of that foreign clime where their new religion was originally born. Even the historical heroes are divided up, for once upon a time they fought with one another. All the Pauranic heroes, though they have no connection with any particular faith or creed, are regarded as belonging to the Hindus; and Muslims think it sacrilegious to have any regard for them. These things have made the situation a most difficult and delicate one.

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Krishna and Rama are verily Indian heroes. All those who regard themselves as Indians should venerate them. But they have been dubbed as Hindu gods. Shivaji is no hero for the Muslim: Aurangzeb no hero for the Hindu. Unity has thus become a mere dream impossible of achievement.

Sacred Places.

The natural and historical objects meet with no better treatment. The country's mountains, the Himalayas and the Vindhyas; the country's rivers, the Ganga and the Yamuna; the country's places of pilgrimage, Puri, Rameshwar and others are all regarded as peculiarly Hindu. Muslims have nothing to do with these. They do not care for them. This bars unity.

All Indians of whatever creed or faith must venerate India's rivers, mountains and places of pilgrimage. These natural and historical places form the very foundations of sound nationalism. We cannot abandon them. I cannot support the proposal that these should be discarded. Some think that by casting them aside, differences would cease and nationalism would develop. But I ask: What would be the support of nationalism, if not these. Just as the Egyptian Muslim fervently speaks of "Egypt and the Nile,' so must the Indian Muslims as well as all other Indian communities, speak of 'India and the Ganga,' But the Hindus must so transform their outward method of worship of these objects, that its purely religous form should be eliminated and it should appear in a national garb in which all could join. Just as a change in the methods of teaching history can do one thing so can a proper change in the form of worship bring about this other most desirable result. A change is possible and necessary also because the innumerable communities among the Hindus themselves worship at the same places in different manners. Uniformity is badly needed. The elimination of differences is most essential. I believe that a little effort can do this.

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Hero Worship.

The heroes of the Puranas are not religious persons: they are national and historical. They are the builders of India, the nation. They deserve to be worshipped by all Indians. But the worship must not be in the form of any particular creed; that creates confusion and ill-will.

Hindu and Indian.

Hinduism must not be regarded as a separate faith like Islam or Christianity. Hindu and Indian really, are convertible terms. The word 'Hindu' indicates a particular portion of the earth, not a particular manner of worshipping God. All the so-called Hindu traditions cannot be regarded as the traditions of a religious faith. They are the traditions of the country as such. Outside India, Hindu means an Indian. In America all Indians are known as Hindus. In Egypt's Al-Azhar University, the boarding house of Indian Muslims is called the 'Hindu Boarding House'; the transfrontier people regard all Indians as Hindus, whether Hindu or Muslim. No particular kindness is shown to these even if they are Muslims as a thousand years of India's history can testify. To separate oneself from an Indian tradition by calling it Hindu is neither wisdom nor does it connote understanding of the reality of things.

We similarly defined the term *Hindu* in a previous issue of the Vedic Magazine. The religion so styled should be termed Vedic. 'Hindu' we regard to be a geographical term.

THE WORLD OF BOOKS

आर्यपर्वपद्धति—*By P. Bhawani Prasad. Published by Shri Narayana Swami, President, Dayananda Centenary Committee. Price annas 12.*

The Centenary Committee has by the publication of this book determined what festivals are to be celebrated

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by the Arya Samajists and how. The writer has taken great pains in dilating on the usefulness of these celebrations. His notes on the origin, etc., of each festival are worthy of careful perusal. It were better if the Sub-Committee, appointed to decide the manner of celebrations of these festivals, had gone through the historical and sociological notes of the writer too. The authoritativeness of these descriptions may thus have been much enhanced. The book, as it stands, deserves to be popular among the Samajes in as much as it fulfills a long-felt need.

दयानन्दलहरी—*By P. Medhavrata Kaviratnu. By the same publisher. Price As. 1. 6 pies.*

प्राणायाम विधि—*By Shriyut Narayana Swami. By the same publisher.*

विरजानन्द विजय—*By Vidya Bhushana Vibhu. Publisher the same. Price annas* 4.

The writer had undertaken to compose in verse a biography of Rishi Dayananda, which however he could not complete by the birth centenary of the sage. The book under review was a part of the bigger volume he had contemplated to write and publish. It is a sweet enjoyable description of the life-history of Swami Virajananda, Rishi Dayananda's Master. The metre is small and flowing. It suits the theme of the book. The wording is appropriate and the style simple and unassuming. The author, we hope, will soon publish his larger volume, and give the Arya public a biography of the Rishi in verse.

सत्यार्थ दर्पण—*By Ajit Kumar Shastri. Published by Jain Siddhant Prakashak Press, Calcutta.*

भारत में रेल पथ—*By Rama Nivasa Paddar, Published by Adarsha Pustakalaya, Agra. Price Rs. 2. 8as.*

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The author means to enlighten the public as regards the condition of railways in India. He begins with a short history of their establishment and reviews briefly their gradual extension and development till this time. He dilates on causes which have made the running of railways a much more costly affair in India than elsewhere. The policy of the Govenment in this behalf meets with fair but unsparing criticism. The inconveniences of third class passengers at whose expense first class carriages are run with princely equipments for the comfort of Europeans and Europeanised Indians are duly set forth. The ruining effect of the prejudiced policy of the Government on the industries of India is pointed out with the unerring finger of a consummate business-man. The book closes with a word on the ignorance of the people of India which is responsible for most of these evils. The appearance of such books in Hindi is a happy sign, predicting a hopeful future for the literature of that national language of whole Hindustan.

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EDITORIAL REFLECTIONS.

THE DEATH OF DAS.

The death of C. R. Das has left a void in the political life of the country. A man of high intellectual gifts, the most irresistible charm of his nature was his intensely loving heart. Born of Brahmo parents he had adopted Vaishanvaism—the type that flourishes in Bengal. The sentimentality of his temperament found satisfaction in this creed of high-pitched devotion. Yet as Vaishanava, he refused to be blindly orthodox. Inter-dining and inter-caste marriage movements had his never-failing

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support. To the latter principle he gave a practical shape in one of the marriages in his own family.

He earned thousands and hundreds of thousands. He, however, was never so rich as when he gave away every pie of those thousands without a scruple as to his own fate in future. He constituted one of the greatest acheivements of Mahatma Gandhi for his non-co-operation cause. He could not see eye to eye with the Mahatma. Hence his formation of the Swarajya Party, of which he was formally the head, but in virtual reality, as was characteristically put by some one the other day, the heart. The death that has come to Das may be envied by any the greatest man living in any part of the earth. He fell in his hour of complete victory. He literally accomplished what he had promised to by his entry into the Council He went to wreck dyarchy and was successful in making the process of double government impossible in his own province. The funeral procession which attended the progress of his dead body to the crematory was the tribute of his bereaved people to his beloved memory. Never was a king so heartily honoured. Bengalis in lacs mourned the dead hero. The country. as the intelligence spread over telegraph wires echoed, the grave feeling.

The vitality of a country is measured by its ability to readily fill up vacancies which the death of its lovers and leaders creates. Political India is today subjected by Destiny to its usual test. She will, we hope, be not found wanting, when so tried.

ID.

The *Id* day passed away peacefully except for a small scuffle among coolies in Calcutta. The whole

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country heaved a sigh of relief as papers reporting the celebrations of the festival were found void of any alarming news of an inter-communal riot.

Id to us appears to be a synonym of *Yajna*, a holy day, a day when a community or a church stretches out its hand of fellowship to humanity. The highest mission of religion *viz.* that of bringing about unity and brotherhood among nations and individuals should of nature find full emphasis on these red letter days of every community. Even mute sub-human creation should be made to feel that their human brethren are engaged this day in demonstrations of feelings of love and amity which religion has imbedded deep in their nature. The other *Ids* of Islam give ample proof of their being so designed. We wish the same characterisation were true of this *Id* also. The day of sacrifice in religion should witness self-abnegation on the part of men.

Armed police patrolling the bazzars, a display of machine-guns in all parts of the city, a sister community observing hartal—such are the concomitants of this sacred festival of our Muhammadan brethren. Can we congratulate the Church of Muhammad on this achievement in charity and fellow-feeling?

The responsibility for the spirit of provocative bravado followed by blustering rowdyism on the part of Muhammadans lies in part on the Hindus too By their supersensitive adoration of the cow, they have made themselves easily liable to provocation. One justification that the Muhammadans offer for their offensively conducting the cows for slaughter in a procession is the religious obligation on them to refute the right to worship of a mere animal by practically killing it. The object aimed at may from the point of view of an inve-

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terate iconoclast be above question. The method employed is anything but religious. It is a negation of all the soft virtues that religion is calculated to breed and foster. Humility and love are the essence of religion. In their demonstrations on the *Id* day the Muhammadans are actuated more by communal hatred than by any pious wish to improve the religious outlook of their compatriots. Veneration for the cow has in the Hindu too to be based on feelings other than the superstitious belief that the body of the cow is the seat of all the fabulous gods of the Pauranic Pantheon. The economic utility of the cow added to the feeling of lovability of every living being are reasonable sentiments and will appeal to the Hindu and the non-Hindu alike. Let the cow be the link between man and the sub-human creation. Mercy to fellow-creatures should be the watchward of humanity as Creation's Lord. Thus viewing the cow, the Hindu will love the Muslim as much as the meek cow. His love will conquer where hatred fails. He will be spared the agony he feels at present gratuitously and without avail. The swagger of the Muslim will be unarmed too. Whom will it provoke when the party at present provoked will be provoked no more.

To the Muslim we say :—Make thy *Id* a veritable *Id*, a day of rejoicing for the whole world.

To the Hindu we say :—Love the cow in the spirit of the cow. Woo love, instead of challenging hatred.

THE CALL OF FIJI.

A. W. McMillan is very enthusiastic in his exhortation to Indians to go and serve their compatriots in Fiji. Himself a Christian he will be glad to see non-Christians in the field so that the lot of the depressed and the down-trodden be improved

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He views with marked disapproval the untidiness of most Indian homesteads. Their very appearance is oft-times an eyesore and prejudices one against the occupants. Such as these were not long ago in Pariah and Chamar villages in India and they are often a source of worry to sanitary inspectors. Then the critical European complaints of the conservatism of the Indian in his agricultural methods, that he does not produce as good results as he might, that he impoverishes the soil without feeding it. He looks with disdain upon a disunited community, he sees evidences of internal distrust and suspicion. He knows that 75 per cent. of the serious crime in Fiji last year was committed by Indians, and that thousands of pounds are poured out annually upon wasteful litigation. He sees the "New Rich "spending extravagantly upon such unproductive things as jewellery, as though intoxicated. It is possible to see more sovereigns around the necks of Indians in Fiji in a day than one would see in many months of travel through the whole of the British Empire. He views all this with a disapproving eye. This condition of affairs exists because the moral and intellectual development of the community is not proportionate to the more rapid acquisition of money. An all-round development is needed, that will, side by side with an improved earning capacity, show cleaner habits, an unselfish public spirit that puts the interests of the "biradari" before personal gain, a more scientific knowledge of agriculture and sanitation, and the ability to use or invest earnings wisely.

Men by the hundred can leave India each year and penetrate the lion-infested forests of Central Africa, or journey to the far- distant islands of the Pacific in order to pile up money, to obtain wealth from their own fellow countrymen. Where are the men and women who possess the spirit of service? Who forsake home and country in order to Give rather then to Get It is disappointing to find that they are conspicuous by their absence in Fiji. Is the baniya- mahajan spirit all that India has to show the world? Is there no self-sacrificing brotherly-love in the land of the Brahmachris and sanyasis? The absence, in Fiji at least, of any who come from India to heal, to

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teach, to serve, to give, is to a lover, of India deplorable. During the last ten or fifteen years Christian missions have done good work, medically and educationally, among these people. As ever, they display the pioneer spirit and seek to serve. Oft- times all the thanks they receive is an unkind accusation that they are mere proselytisers and should be boycotted.

Quite apart from religious differences—the question of religious propaganda is not present in the thought of the writer—is there any dynamic or inspiring force in India which can thrust forth sons and daughters to the uttermost parts of the earth to be humble servants of society? If so let it be shown speedily, for the present situation in Crown Colonies is a clear and urgent challenge.

MUHAMMADAN VAISHANAVAS.

In an article by Mr. S. N. Dhar appearing in the *United India and Indian States*, we read :--

Recent research in the field of Bengali literature has yielded as many as 45 names of those Muhammadan mystics who composed poems on Radha and Krishna. In Rai Sahib Dinesh Chandra Sen's great work, the *Vanga Sahitya-Parichaya*, the names of eleven Muhammadan poets are given together with a few representative poems of each. They are Alwal, Salweg, Kahir, Sehhlal, Fatan, Bhikhan, Ali Raja, Akbar Shah, Nasir Mahmud, Habib and Saiyad Martuza. The last named was born in the middle of the sixteenth century in a village in the Murshidabad district of Bengal, and died at the age of eighty at a place called Chhapghati, where his tomb still exists and is venerated by Hindus and Muhammadans. His family came from Bareilly in U.P. It is now held that there was a second Saiyad Martuza, who came from Chittagong, and was also a Vaishnava poet.

The Vaishnava mystics of mediæval Bengal are noted for the exquisite charm of their style,—the beauty and elevation of thought, and the music of their rhythm. The Muhammadan converts to Vaishnavism are in no way inferior to their Hindu brethren in the matchless way in which they handled

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the traditional Hindu legends of the love of Radha and Krishna. In the anthologies of Vaishnava verses, called *Padavalis*, many of which are still extant, the reader is startled to find the names of Muhammadans who had become Vaishnavas and who in matchless style, have expressed their appreciation of the solace derived from the contemplation of the love of Radha and Krishna. In depth of fervour as well as earnestness of manner, in the loftiness of the flight of their imagination as well as grace and loveliness of composition, there is nothing to distinguish these Muhammadan *padavalis* from those composed by the best Hindu Vaishnava poets.

What if not converts in spirit were these enthusiastic singers of the praises of 'Radha and Krishna.' Others there were who embraced the Vaishanva cult, but were not made members of the Indian society. They were allowed to remain Muhammadans socially so that on their death they were buried without ceremony, either Hindu or Muhammadan. One wonders to see this lack of assimilating capacity in even the reforming bodies among Hindus. The charm of the faith bewitches the alien, the professors of the creed fight shy of hugging to their breast the mistrusted neophyte. Forces of attraction and repulsion work simultaneously. They counteract each other, and the movement, a natural effect of which should have been the unification of communities, dies out without leaving a permanent mark of success in this direction. The story of Hari Das related in the same article is typical of a class of people so won and lost.

Of Muhammadans who became Vaishanavas during the lifetime of Chaitanya, the foremost was *Hari Das* who hailed from a village in the district of Jessore in Bengal. It appears that Chaitanya who enjoined on all men faith in *Hari* and the uttering of his name, did never regard a Muhammadan as impure or inferior nor did he revile the great religion of Islam In the memorable interview between the two men on the sea beach at Puri, Hari Das, who had come all the way from

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Bengal to have a *darshan* of the Master, fell weeping at his feet, saying that he was an impure Muslim and so doomed for ever. The great Saint lovingly embraced Hari Dass, and praised his spiritual yearning, but gave him a mild rebuke in the following words:—" For nothing you decry yourself, Hari Das and your religion, I myself do not possess the purity of your pure religion."

This great Muhammadan Vaishanva died at Puri, enjoying up to the very last moment, when breath actually failed him,ithe supreme felicity of having his Master and his followers before his closing eyes. Then rose Chaitanya, and carrying the corpse of Hari Das began singing and dancing in divine ecstasy. This continued for sometime when *Swrup Gosain* brought Chaitanya back to his senses. They carried the coffin to the sea, and bathed it in its water. "The sea has now become a great Tirtha," said Chaitanya. They then dipped his (Hari Das's) toe in water, which they drank with great respect. They besmeared his body with sandal-paste and wrapped it in costly clothes. His grave was dug in the beach, the corpse was placed in it,and Chaitanya filled it with sand with his own hands. Such was the honour and love inspired by a great Muhammadan Vaishnava.

THE SHARP EDGE GF THE SWORD.

We learn for the first time from a speech of Lord Birkenhead that the British came 'to India centuries ago for composing *with the sharp edge of the sword* differences which would have submerged and destroyed Indian civilization.' (Italics ours). The object of the advent of the British, as described by the Secretary of State, was truly noble. Only, the description is not true to fact. Rhetoric has evidently got the better of historic accuracy. For we read of no deputation sent by the warring Indians to gracious England to kindly come and compose their differences. Differences in India no doubt are the sword which England wields ominously over India's

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head. The sword has been continuatly whetted, so that we find its edge far keener today than ever before. If England had once undertaken to fulfil its imaginary self-imposed mission, *viz.* that of composing Indian differences, the sword would have long since fallen off her hand and she should have found her occupation in this foreign land long since gone. Profession of the mission is more palatable than its fulfilment.

The Secretary of State has evidently thrown out a challenge to the self-respect of India. The language is arrogant and galling. Will India taken up the challenge? Close up the clevage between Hindus and Muhammadans and the sword of the Britisher will break in case it falls again against that adamantine wall.

SALE OF MINOR GIRLS.

Judgment has been pronounced by Mr. Justice Venketsubha Rao in a case in which a father petitioned for the production of his two minor daughters, aged 6 and 8 respectively whom he had entrusted to a Brahmin on the understanding that they would be married to suitable mates. The husband bought them without knowing them and the father sold them as the price offered by the intermediary was the highest No comment is needed on the avarice of the parent, for which alas! there is no penalty in the I. P. C. The case establishes the imperative need to fix the age of marriageability of both men and women, below which, both parting with and accepting a girl as bride should be made crimes. Ah for an Arya Rajya!

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The Gurukula Samachar.

THE WEATHER.

The rainy season is one of the most pleasant seasons of the year in the Gurukula. Large masses of clouds are constantly hovering in the sky. Verdure greets the vision at every turn. The landscape all round presents a most fascinating aspect under the soft shade of the clouds. The sunset in these days is a sight of transcendent loveliness. Intervals of sultry heat, however, occasionally mar the beauty of the weather.

A DEATH.

Some of the Brahmacharis of the first four classes at Mayapur had attacks of typhoid fever. Owing to regular and careful nursing and the exertions of our doctor in charge, they are all convalescent, and out of danger. Unfortunately, one of them died suddenly on account of heart failure a few days back. His body was brought over to the Gurukula Kangri on a *tamera* and cremated according to Vedic rites.

THE SAHITYA PARISHAD.

The Anniversary of the Sahitya Parishad, (the Literary Association of the Gurukula) was celebrated with great enthusiasm the other day. Speeches on diverse literary subjects were made by the Brahmacharis and the staff. The question of enhancing the usefulness of the Parishad was also considered. A Sahabhoja was held in the evening.

PRINCIPAL RAMA DEVA.

Principal Rama Deva's health has improved considerably. He is expected to resume his duties by the middle of July.

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CHARACTER FORMATION.

The Gurukula being a residential institution, one of its special features is the stress laid on character formation and Brahmacharya. It was thought desirable that more strenuous efforts should be made in this direction, From the first of this Asharh, therefore, satisfactory progress in this respect has been made an essential requisite of promotion to the next higher class in the College department and marks will be awarded each month to each student for regularity, punctuality and other essentials of good conduct, and summed up at the end of each year.

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